

# القوادح في العقيدة وسائل السلامة منها

## THE ACTS THAT Threaten One's Belief And THE SUCCESSFUL Steps To Take From Falling Into Them.

LECTURE BY HIS EMINENCE ASH-SHAikh, AL-'ALLAAMAH, AL-IMAAM,  
'ABDUL-'AZEEZ BIN 'ABDILLAH BIN BAAZ  
(D.27 MUHARRAM 1420 A.H.)



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**The Acts that Threaten One's Belief and the Successful Steps to take from Falling into Them**

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## Biography

He is the exemplary Scholar, the **Zahid**, mild and forbearing in nature, the **Faqeeh**, the **Muhaddith**, the Scholar of Usool and Tawheed, Abu 'Abdillah 'Abdil-'Azeez ibn 'Abdillah ibn 'Abdir-Rahman ibn Baaz [May Allâh showers His mercy on him], born in the city of Riyadh on the 12<sup>th</sup> of Dhul-Hijjah, 1330 A.H. [Corresponding to the 12<sup>th</sup> of November, 1912 C.E.] from a good and noble family.

He memorized the Qur'ân before reaching the age of maturity and because of illness lost his eyesight completely at the age of 19, yet despite this he went on to study the Islâmîc sciences and the Arabic language under a number of major scholars in Riyadh, from them:

- Shaikh Muhammad ibn 'Abdil-Latîf bin 'Abdir-Rahman bin Hasan bin ash-Shaikh Muhammad ibn 'Abdil-Wahhab [May Allâh showers His mercy on him].
- Shaikh Saalih ibn Abdil-Azeez Aali-Shaikh bin 'Abdir-Rahman bin Husain bin Ash-Shaikh Muhammad ibn 'Abdil-Wahhab [May Allâh showers His mercy on him].
- Shaikh Sa'd bin Hamad bin 'Ateeq, the Judge of Riyadh [May Allâh showers His mercy on him].
- Shaikh Hamad bin Faaris, the treasurer of the Bayt-ul-Maal in Riyadh [May Allâh showers His mercy on him].
- Shaikh Sa'd Waqqas Al-Bukhâri from the 'Ulamaah of Makkah [May Allâh showers His mercy on him].



- The Eminent Shaikh Muhammad ibn Ibrâhîm Aali-Shaikh [May Allâh showers His mercy on him] who, in his time, was the Grand Mufti of Saudi Arabia. Shaikh bin Baaz [May Allâh showers His mercy on him], accompanied him and learned from him for about ten years from 1347 to 1357 A.H. where he later elected him to serve as justice.

Thus he gained his religious education from the family of Imaam Muhammad ibn 'Abdul-Wahhab [May Allâh showers His mercy on him].

Shaikh Ibn Baaz excelled in the various branches of Islâmic sciences. He devoted all of his life to the cause of Islâm and its people, authoring many books, teaching and serving the masses, while also aiding the spread of correct knowledge world-wide.

He served in the judiciary as a Justice for fourteen years, until he was transferred to the education faculty. He remained engaged in teaching for nine years at Riyadh Islâmic Law College, Riyadh Religious Institute. Then he was appointed Vice-Chancellor of the Islâmic University in Madeenah. Shortly thereafter, he was made the Chancellor with full administrative powers.

Later he was appointed President of the General Presidency of Islâmic Research, Islâmic Rulings, Call and Propagation, Kingdom of Saudi Arabia and then ultimately was made the Grand Mufti of Saudi Arabia.

He was also the President of many Islâmic Committees and Councils, the most prominent of these are: the Senior Scholars Committee of Saudi Arabia, the Permanent

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Committee for Islâmic and Educational Research, the Founding Committee of Muslim World League, World Supreme Council for Mosques, Islâmic Jurisprudence Assembly of Makkah; and member of the Supreme Council of the Islâmic University of Madeenah, and the Supreme Committee for Islâmic Propagation.

He belonged to the **Hanbali School of Jurisprudence**, but his legal verdicts were based on evidences taken from the Qur'ân and Sunnah as he himself said:

“My **Madhhab** [Islâmic fundamentals of rite] in **Fiqh** [Islâmic jurisprudence] is the Madhhab of Imam Ahmad Ibn Hanbal [May Allâh showers His mercy on him] and that is not by way of **Taqleed** [blind following]; but rather it is built upon adherence to the fundamentals that he followed. As for, the affairs of difference of opinion then my **Manhaj** [methodology] concerning it is giving precedence to whatever the evidences mandate to be given preference, and this also applies to the **Fatwa** [legal ruling], whether it agrees with the Madhhab of the Hanbali's or not, and that is because the truth has more right to be followed.”

From some of his literary works:

- **Al-Fawaaid-ul-Jaleelah fee Al-Mubaahith-il-Fardhiyyah** [Glorious Benefits concerning Research of the Obligatory matters]
- **At-Tahqeeq wal-Iydhaah li-Katheeri min Masaail-il-Hajj wal-'Umrah waz-Ziyaarah** [Verifying and Clarification concerning the many issues surrounding Hajj, 'Umrah and Visiting the Prophet ﷺ]

- **At-Tahdheer min-Al-Bid'ee** [Warning from Innovations] which includes four articles such as, "The Ruling concerning Celebrating the Birthday of the Prophet."
- **Risaalataani Moojizataani fee az-Zakâati was-Siyaam** [Two Summarized Treatises concerning Zakât and Fasting]
- **Al-'Aqeedat-us-Saheehah wa Maa Yudhaaduhaa** [The Correct Creed and what opposes it]
- **Wujoob-ul-'Amali bi-Sunnat-ir-Rasooli wa Kufru man Ankarhu** [The Obligation of doing the righteous deed according to the Methodology of the Prophet ﷺ and the Disbelief of the one who rejects it]
- **Ad-Da'wah ila Allâh wa Akhlâaq-ud-Du'aati** [Inviting to the Path of Allâh and the correct mannerisms of the missionaries]
- **Wujoobu Tahkeemi Shar'illahi wa Nabdhu Maa Khaalafahu** [The Obligation to Rule by Allâh's Divine Legislation and refuting the one who opposes it]
- **Hukm-us-Sufoori wal-Hijaabi wa Nikaah-ish-Shaghaar** [The Ruling concerning the woman who does not cover and the Ruling concerning Covering]



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- Naqd-ul-Qawmiyyat-il-'Arabiyyah [Refuting Arab Nationalism]
- Al-Jawaab-ul-Mufeed fee Hukm-it-Tasweer [The Beneficial Response concerning the Ruling on Picture Taking]
- Ash-Shaikh Muhammad bin 'Abdil-Wahhab, Da'watuhu wa Seeratuhi [Ash-Shaikh Muhammad bin 'Abdil-Wahhab, his missionary work and biography]
- Three treatises regarding Prayer each entitled, Kayfiyyatu-Salât-in-Nabi [The Manner that the Prophet ﷺ preformed the Prayer], Wujoobu Adaa-is-Salâti fee Jamaa'ah [The Obligation of performing the prayer with the congregation], and Ayna Yadha'u Al-Musalee Yadyhi heena Ar-Raf'u min Ar-Ruku'oo [Where does the praying person place his hands when coming up from the bowing position?]
- Hukm-ul-Islâmi feeman Ta'ana fee al-Qur'ân auw fee Rasoolullahi [The Islâmic Ruling concerning the one who attacks the Qur'ân and the Messenger of Allâh ﷺ]
- Haashiyyatun Mufeedun 'alaa Fath-il-Baaree [Beneficial Notes upon Fath-ul-Baaree – the commentary of Saheeh-ul-Bukhâri by Ibn-ul-Hajar Al-'Asqalaanee [May Allâh showers His mercy on him], which he was only

able to reach up to the Book of Hajj and then he passed away [May Allâh showers His mercy on him].

- Iqaamat-ul-Baraaheen 'alaa Hukmi man Istighaathi bighayrillahi auw Saddaqa Al-Kahanah wal-'Araafeen [Establishing the Evidences upon the Ruling of one who seeks aide from other than Allâh or who believes the Fortune-Tellers and Palm-Readers]
- Al-Jihaad fee Sabeelillah [Fighting in the Path of Allâh]
- Ad-Duroos-ul-Muhimmah li'Aammat-il-Ummah [Important Lessons for the General Body of Muslims]
- Fatawaa tata'allaqu bi-Ahkaam-il-Hajj wal-'Umrah waz-Ziyaarah [Legal Islâmic Rulings connected to Hajj, 'Umrah and Visiting the Prophet ﷺ]
- Wujoobu Luzoom-is-Sunnah wal-Hadhr min-Al-Bid'ah [The Obligation of Adhering to the Sunnah and Warning from Innovation]

He passed away at the age of eighty nine years on Thursday the 27<sup>th</sup> of Muharram in the year 1420 A.H. [Corresponding to May 13<sup>th</sup> 1999 C.E.] in Taaif. Prayers were held for him in Masjid Haram, Makkah on Friday the 28<sup>th</sup> of Muharram then he was buried in Al-'Adl Cemetery.

## Author's Introduction

His Eminence, Ash-Shaikh, Al-'Allaamah, Al-Muhaddith, Al-Faqeeh, 'Abdul-'Azeez bin 'Abdillah bin Baaz [May Allâh showers His mercy on him] begins:

In the name of Allâh, the Beneficent, the Merciful. All praise is for Allâh, Lord of all the worlds. The end result is for those who are god-fearing. May the complete and full peace and blessings of Allâh be upon His Servant and His Messenger, His Close Companion, and His Trustworthy [Prophet] who conveyed the divine revelation, our prophet, our leader, and our master, Muhammad bin 'Abdillah and upon his family and companions and whoever follows his way and seeks the guidance he conveyed up until the day of judgment.

To commence:

There is no doubt that having soundness of belief is one of the most important issues and one of the greatest obligations and duties after it. Because of this the title of the lecture tonight will be "The Acts that Threaten One's Belief and the Successful Steps to take from Falling into Them".



## Preparatory Outline

A general explanation of what the correct creed consists of and that it is the religion of all of the prophets even if their legislated rules differed. And an explanation concerning the completeness of the divine legislation revealed to the Prophet Muhammad ﷺ, and that the divine legislations and messages [revealed to the other prophets] is [now] complete [with the finality of the prophet hood of Muhammad ﷺ]. The word Al-'Aqeedah [i.e., Creed; tenant of faith] means what a person believes in and professes; whether it be good or bad or whether it be corrupt or appropriate.

What is meant here [by the usage of this word] is Al-'Aqeedah As-Saheeh [i.e., the Correct Creed; tenant of faith] and what is obligatory for the servant [to believe in], since there are many beliefs in this world, all of which are corrupt except for the creed brought in the Book of Allâh and in the **Sunnah** [e.g., the practice of Islâm] of His Messenger ﷺ. It is the Islâmic Creed, pure and free from the traces of **Shirk** [i.e., idolatry], **Bid'ah** [i.e., innovations], and **Ma'aasee** [i.e., acts of disobedience]. This is the creed brought in the Book of Allâh and pointed out in the **Sunnah** [e.g., the practice of Islâm] of the Messenger of Allâh ﷺ, and it is Islâm. Allâh Most High says:

﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ﴾

“Indeed the religion accepted by Allâh is al-Islâm.”<sup>1</sup>

<sup>1</sup> Aali 'Imraan: 19

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And the Mighty and Majestic says:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ

الْإِسْلَامَ دِينًا﴾

“Today I have perfected for you your religion and I have completed my favor upon you and I am pleased with Al-Islâm as your religion.”<sup>2</sup>

Therefore Islâm is the religion of Allâh. Nothing else is accepted by Him except for it. Allâh the Mighty and Majestic says:

﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ

الْخَاسِرِينَ﴾

“Whoever seeks another religion besides Al-Islâm it will never be accepted from him and in the hereafter he will be from the losers.”<sup>3</sup>

It is the religion of all of the prophets. It is the religion of Adam, our father ﷺ, and it is the religion of the prophets after him: Nûh [Noah] ﷺ, Ibrahîm [Abraham] ﷺ, Mûsa [Moses] ﷺ, Isâ [Jesus] ﷺ, Dâwûd [David] ﷺ, Sulaimân [Solomon] ﷺ, Ishâq [Isaac] ﷺ, Ya'qûb [Jacob] ﷺ, and Yûsif [Joseph] ﷺ. It is the religion of the other prophets – peace and blessings be upon them all, and it is the religion of

<sup>2</sup> Al-Maa'idah: 3

<sup>3</sup> Aali 'Imraan: 85

our Prophet Muhammad ﷺ. He was the one whom Allâh sent to all of mankind. The Prophet ﷺ said:

الْأَنْبِيَاءُ إِخْوَةٌ لِعَلَّاتٍ أُمَهَاتُهُمْ شَتَّى وَدِينُهُمْ وَاحِدٌ

*“The prophets are brothers, their mothers are different but their religion is one.”<sup>4</sup>*

And in another wording:

أَوْلَادُ عِلَّاتٍ

*“Children of ‘Alaat [i.e., Children born of different mothers]”<sup>5</sup>*

The meaning of the religion of the Prophets being one is the **Tawheed** [Oneness] of Allâh and the belief that He is the Lord of all the worlds. As well as believing; that He is the All-Knowing Creator and the belief in the hereafter, the coming out of the graves, the resurrection, the paradise, the hellfire, the scales of [right and wrong], and other things that pertain to the affairs of the hereafter. As for the divine legislations [that were revealed to each prophet], then they differ. This is the meaning of the text: [[**Children of ‘Alaat** [i.e., Children born of different mothers]]. **Children of Dharraat** [i.e., born from mothers of plural marriages], we are together in this concerning the divine legislations [that Allâh revealed]. Like the saying of the Glorified:

﴿لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَا جَا﴾

<sup>4 4</sup> Related by Al-Bukhâri [3443] and Muslim [2365] from the narration of Abu Hurayrah ؓ.

<sup>5</sup> Related by Al-Bukhâri [3442] and Muslim [2365] from the narration of Abu Hurayrah ؓ.



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**"To everyone amongst you we made a divine legislation and a methodology."**<sup>6</sup>

The brothers of a father, while their father is one, their mothers are different. The prophets are like this; thus their religion being one and **Tawheed** [Oneness] of Allâh and having sincerity to worship only Him.

The meaning of "**Lâ Ilâha Illa Allâh**" is to give devotion to Allâh when **worshipping** Him and to **believe** in Him, His Angels, His Books, His Messengers, in the Last Day, and in **Al-Qadr** [i.e., divine decree]; whether it be good or bad.

As well as everything that is connected to it; whether from the belief in the coming out of the graves, the resurrection, the paradise, the hellfire, the scales of [right and wrong], the totaling [of one's good and bad deeds], the passing over the bridge, and other things.

Thus, the religion of the prophets is one. All of them came with this issue [peace be showered upon them all], but the divine legislations [revealed to each] differed, just as the children born to mothers being of more than one household.

Therefore, the divine legislation contained within the Torah does not have what is contained within the divine legislation of the Gospel. And in the divine legislations that were before them contain things that are not within the divine legislation of our Prophet Muhammad ﷺ, things not in the Torah or in the Gospels. Allâh facilitated easiness for this **Ummah tul Ijaabah** [i.e., nation that answered the call to Islâm], and lessened many things. The Glorious and Lofty says:

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<sup>6</sup> Al-Maa'idah: 48

﴿ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ﴾<sup>٧</sup>

“And He releases them from their heavy burdens [of Allâh’s covenant] and from the shackles that were upon them.”<sup>7</sup>

And he ﷺ, said:

بُعِثْتُ بِالْحَنِيفِيَّةِ السَّمْحَةِ

“I have been sent with the pure and noble monotheistic religion.”<sup>8</sup>

So Allâh sent him ﷺ, with a noble legislation containing no burdens, shackles, or hardship as the Glorified says:

﴿ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ﴾<sup>٩</sup>

“And He did not place upon you in religion any hardship.”<sup>9</sup>

The adherents to the previously revealed legislations, before the divine legislation revealed to our Prophet Muhammad ﷺ, did not use dirt to make ablution when there was no water. Rather they used to delay the prayers, and gather when water was found. Only then would they purify themselves and pray.

The concept of **At-Tayammum** [i.e., using the dirt to make ablution when there is no water], came in the divine legislation revealed to Muhammad ﷺ. So whoever cannot find water, or he

<sup>7</sup> Al-A’raf: 157

<sup>8</sup> Related by Al-Khateeb Al-Baghdadi in **Taarikh Baghdadi** [209/7] from the narration of Jâbir ؓ, and it was declared weak by Al-Albaanee [*rahimahullah*] in **Dha’eef-ul-Jaami’** [2336].

<sup>9</sup> Al-Hajj: 78

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is not able to use water; then he purifies himself with clean dirt from the earth and then prays.

There are many categories of easiness and facilitation that have come concerning this issue.

Every prophet was sent to his people specifically; while the Prophet Muhammad ﷺ, was sent to all of mankind, to both the Jinn and to humans, the Arab and the non-Arab. He was made the seal of the prophets.

Those who were before us only prayed in their churches, in their synagogues, and in their places of prayer. As for the divine legislation revealed to the Prophet Muhammad ﷺ, then you can pray wherever you are at. In any part of Allâh's earth when the time for prayer comes prayer can be made in any part; whether one is in a desert or in a desolate land as he ﷺ, said:

جُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَ طَهُورًا

*“The earth has been made as a place of prayer and purification for me.”<sup>10</sup>*

The Islâmic legislation that our Prophet Muhammad ﷺ, came with is a vast legislation.

It is easy containing no hardship or burdens. An example of that is the sick person. He is not required to fast; instead he can break his fast and make it up later.

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<sup>10</sup> It was related by Al-Bukhârî [335], and Muslim [521] from the narration of Jâbir ؓ.



The traveler can shorten his prayers and break his fast in Ramadan and then make it up later; as Allâh the Mighty and Majestic says:

﴿ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ﴾

“And whoever is sick or on a journey then the days should be accounted for to [make up] at a later time.”<sup>11</sup>

If the praying person is not able to stand then he can sit. If he cannot sit then he can lay on his side. If he cannot pray on his side then he prays lying down; as it has been authenticated in the Sunnah from the Messenger of Allâh ﷺ. If he cannot find food from the permissible it is allowable for him to eat dead animals and the like; so that he does not die.

The Islâmic Creed is the **Tawheed** [Oneness] of Allâh and sincerity to Him the Glorified and it consists of belief in Him, His Messengers, His Books, His Angels, the Last Day, the coming out of the graves, the resurrection, the paradise, the hellfire, and the other issues of the hereafter. It also includes belief in **Al-Qadr** [i.e., divine decree], the good and the bad and that He, the Glorified, gave everything its decree and that He knows all of it, encompasses it, wrote all of it, and that its knowledge is with Him. And from the pillars of Islâm are the prayer, the alms-tax, fasting, and the pilgrimage. And from its obligations and duties are fighting in the path of Allâh, enjoining the good and forbidding the evil, being honorable to the parents, keeping ties with the relatives, speaking the truth, conveying the trusts, as well as many other things.

<sup>11</sup> Al-Baqarah: 185

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Islâm is submission to Allâh and complete obedience to Him the Glorified along with Tawheed and sincerity to Him. It is also adherence to His obedience and obedience of His Messenger ﷺ. Based on this it is called Islâm, since the Muslim submits to the Command of Allâh and recognizes; that He is Unique and is only One; while worshipping Him Alone. It is submission to His Commands and leaving His Prohibitions. And it is stopping at the boundaries that He has laid down.

This is Islâm. And it has five pillars; which are to bear witness that there is nothing worthy or worship, except for Allâh and that Muhammad ﷺ, is His Messenger, to perform the five prayers, to pay the alms-tax, to fast in Ramadan, and to make pilgrimage to the sacred house for whoever is able to do so. The two testimonies both mean to recognize Allâh as One and to worship Him sincerely. It is to believe that Muhammad ﷺ, is His Messenger. Both of these testimonies are the foundation of the religion. And both are the fundamentals of the Mila [i.e., pure monotheistic religion]. There is no focal point worthy of worship, except for Allâh Alone.

This is the meaning of “Lâ Ilâha Illa Allâh” as the Mighty and Majestic says:

﴿ ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ

هُوَ الْبَاطِلُ ﴾

“That is because Allâh is the Truth and whatever else is called upon other than Him is Falsehood.”<sup>12</sup>

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<sup>12</sup> Al-Hajj: 62

As for the testimony that Muhammad ﷺ, is the Messenger of Allâh then its meaning is; that you testify, with certainty and knowledge; that Muhammad the son of ‘Abdullah the son ‘Abdul-Muttalib Al-Haashimee Al-Makkî then Al-Madanee. He is the Messenger of Allâh rightfully. He is the noblest of the servants of Allâh. His relatives and his family are the best of the Arabs. He ﷺ, is the best of the best. He ﷺ, is the noblest of creation, the master of the Children of Adam (عليه السلام), -May peace and blessings of Allâh be upon him, upon his family, and companions.

Therefore, it is obligatory that you believe that Allâh sent him to all of mankind, to the Jinn and to the humans, to the male and to the female, to the Arab and to the non-Arab, to the rich and to the poor, to the city slicker and to the Bedouin, to all of them. He ﷺ, is the Messenger of Allâh sent to all. Whoever follows him he will be given paradise, but whoever opposes his command will be given the hellfire.

The Prophet ﷺ, said:

كُلُّ أُمَّتِي يَدْخُلُونَ الْجَنَّةَ إِلَّا مَنْ أَبَى

*“All of my nation will enter paradise, except for the one who refuses.” He was asked, “O Messenger of Allâh! Who will refuse!?” He said:*

مَنْ أَطَاعَنِي دَخَلَ الْجَنَّةَ وَ مَنْ عَصَانِي فَقَدْ أَبَى

*“Whoever obeys me will enter paradise and whoever disobeys me has refused.”<sup>13</sup>*

<sup>13</sup> Related by Al-Bukhâri [720] from the narration of Abu Hurayrah رضى الله عنه.

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This is the mighty Islâmic Creed; which consists of recognizing Allâh, as One and being sincere to Him. It is to believe in His Messenger Muhammad ﷺ, and that he is His Messenger ﷺ, rightfully. It is to believe in all of the messengers along with the belief in the obligation of prayer, alms-tax, fasting, and pilgrimage. And it is to believe in Allâh, His Angels, His Books, His Messengers, and in **Al-Qadr** [i.e., divine decree] the good and the evil. And it is to believe in all of what Allâh and His Messenger ﷺ, informed us of.

This is the Islâmic Creed, yet some of the people have fallen into the nullifiers that nullify it; so it is necessary for us to explain them in this lecture.



# The Qawaadih

[i.e., the acts that threaten one's belief]

Consists of two categories:

- **THE FIRST CATEGORY:** Nullifies this belief and renders it, useless making the one who engages in it a disbeliever, we seek refuge in Allâh from that.
- **THE SECOND CATEGORY:** Nullifies this belief and weakens it.

**THE FIRST:** Is a **Naaqidh** [e.g., literally something that nullifies something else] and it renders one's faith **useless** and **corrupts** him making the person a disbelieving apostate of Islâm. This is a **Naaqidh** [e.g., literally something that nullifies something else] and a **Mufsid** [i.e., something that corrupts something else].

## The First Category

### The Acts of Disbelief that Threaten One's Belief

The nullifiers of one's belief; that result in apostasy are called the "Nawaaqidh". The Naaqidh [i.e., the singular of Nawaaqidh] can be; by statement, by action, by belief, or by doubt.

A person can disbelieve; by a statement that he makes, by an action that he does, by a belief that he holds to, or by a doubt that he is having. All four of these four issues contain the nullifier; which can threaten one's belief and corrupt it. The people of knowledge have mentioned them in their books and have entitled their chapters: "The Ruling concerning the Apostate". Every juristic school from the juristic schools of the scholars and every jurist from the jurists of Islâmic law has written books [e.g., for the most part; whenever, the legal punishments were mentioned]. The chapter concerning the ruling of the apostate is mentioned. He is the one who disbelieves after believing in Islâm, this is the Murtadd [i.e., the apostate]. He leaves the religion of Islâm and abandons it. The Prophet ﷺ, said concerning this:

مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ

*"Whoever changes his religion then kill him."*<sup>14</sup>

And in the two authentic collection of prophetic narrations it was related that the Prophet ﷺ, sent Abu Mûsa Al-Ash'ari رضي الله عنه,

<sup>14</sup> Related by al-Bukhâri [3017] from the narration of Ibn 'Abbaas رضي الله عنه.

to Yemen then Mu'adh Ibn Jabal ؓ, followed. So when he met him he said, "Come down" so he met him and he had a pillow.

And there was a man with him Muthiq. He asked, "What is this?" He said, "This one was Jewish then he converted then he went back to being Jewish again." He said, "I will not sit until he is killed. It is the ruling of Allâh and His Messenger." He said, "Sit!" He said, "I will not sit until he is killed. It is the ruling of Allâh and His Messenger." He said this three times then he ordered him to be killed.

So this proves that, the apostate is to be killed in Islâm if he does not repent. So if he seeks repentance and he repents and returns then all praise is for Allâh. But if he does not return, and he persists upon his disbelief and misguidance then he is killed. He will be placed in the hellfire based on his statement ؓ:

مَنْ بَدَّلَ دِينَهُ فَـ اَقْتُلُوْهُ

*"Whoever changes his religion then kill him."*<sup>15</sup>

**I. APOSTASY BY STATEMENT:** The Nawaaqidh [i.e., the nullifiers] that nullify one's belief in Islâm are numerous. From them is apostasy by **statement** such as saying, "Curse Allâh". This statement nullifies belief in the religion. To say: "Curse the Messenger ؓ" then this means; "Speaking ill of Allâh and His Messenger" or find deficiency with them.

To say: "Verily! Allâh is an oppressor. Verily! Allâh is stingy. Verily! Allâh is poor. Verily! Allâh the Exalted and Lofty does not know some of the issues [of the universe]." Or

<sup>15</sup> Related by al-Bukhâri [3017] from the narration of Ibn 'Abbaas ؓ.

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to say: "He is not capable of running some of the affairs [of the universe]." All of these statements cause one to renounce Islâm.

Whoever belittles Allâh or abuses Him verbally or finds fault with Him; then such a person is a disbeliever who has left Islâm; we seek refuge in Allâh. This is apostasy by statement. We seek refuge in Allâh. These are statements of apostasy. If one curses Allâh, or makes fun of Him, or belittles Him, or describes Him with something that is not befitting then this person is an apostate based on his evil statements.

Some examples include the statement of the Jews that; "Allâh is stingy, indeed Allâh is poor and we are rich, etc." Or like one who says: "Allâh does not know some of the issues [of the universe]". Or he says: "He is not capable of running some of the affairs [of the universe]". Or one who denies the Attributes of Allâh and does not believe in them.

Or one who says: "Allâh did not make the prayer obligatory upon us." This is a statement of apostasy from Islâm. Whoever says: "Allâh did not make prayer obligatory" then this person has committed apostasy in Islâm by consensus of the Muslim scholars. He is an ignorant person far estranged from the beliefs of the Muslims who does not understand. He should be taught, but if he persists then he has disbelieved.

If he is one who is amongst the Muslims and he understands the issues of the religion, but he says: "Prayer is not obligatory" then this is apostasy. He should seek repentance and if he doesn't repent then he should be killed.

Or one who says: "The alms-tax is not obligatory on the people to pay" or he says: "Fasting in Ramadhaan is not obligatory on the people" or he says: "pilgrimage on the one



who is able to perform it is not obligatory”, then all of these are statements of disbelief by consensus of the Muslim scholars. If he doesn't repent from them then he should be killed.

We seek refuge in Allâh. All of these issues are statements of apostasy.

**II. APOSTASY BY ACTION:** An example of this, is abandoning prayer. So the one who does not pray if he says that it is obligatory to pray, but he does not do so then this is apostasy according to the statements of the scholars. This is based on the Prophet's ﷺ, statement:

العَهْدُ الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلَاةُ فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ

*“The covenant that is between us and between them is the prayer so whoever leaves it then he has disbelieved.”<sup>16</sup>*

And his ﷺ, statement:

بَيْنَ الرَّجُلِ وَبَيْنَ الْكُفْرِ وَالشِّرْكِ تَرْكُ الصَّلَاةِ

*“What is between a man and between Kufr [disbelief in Islâm] and Shirk [associating partners with Allâh] is abandoning the prayer.”<sup>17</sup>*

Shaqeeq Ibn Abdillâh Al-Aqeelee, the successor whose nobility is agreed upon [May Allâh showers His mercy upon him], said, “The Companions of Muhammad ﷺ, did not hold anything from the acts of abandonment to be disbelief, except for the abandonment of the prayer.” This was narrated by At-

<sup>16</sup> Related by Ahmad [22328], At-Tirmidhee [2621], An-Nisaa'ee [463], and Ibn Maajah [1079] from the narration of Buraydah. It was authenticated by Al-Albaanee [rahimahullah] in *Saheeh-ul-Jaami'* [4143].

<sup>17</sup> Related by Muslim [82] from the narration of Jâbir ؓ

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Tirmidhee and its chain of transmission is authentic. This is apostasy by action which is to leave off praying deliberately.

From these acts are, if one were to sit on top of a copy of the Noble Qur'ân out of spite or if one were to smear something filthy on it deliberately. Or even to place it below his feet to trample it out of spite. Then such a person is an apostate in Islâm.

An example of the act of apostasy is the one who circles around the graves seeking nearness to the dead by this act. Or the one who prays to the dead or to the Jinn then this person has done an act of apostasy. As for their supplication, seeking assistance, and giving an oath to the dead; then this is apostasy by statement. As for the one who circles around the graves with the intention to worship Allâh then this is an act of innovation that threatens one's religion.

It is not apostasy only an innovation that threatens one's religion when one does not intend to draw near to Allâh by that action. He does that act of getting closer to Allâh the Glorified due to ignorance.

An example of disbelief by action is one who slaughters to another besides Allâh. He seeks to get closer to something other than Him the Glorified by way of these sacrifices. He sacrifices a camel or a goat or a chicken or a cow to the inhabitants buried in the graveyard.

He seeks to get closer to them by worshipping them or to worship the Jinn or the stars. This is what is offered as sacrifices to other than Allâh to the dead and it is the major form of disbelief, we ask Allâh to pardon all of these categories which are apostasy and nullifiers of action from Islâm.

**III. APOSTASY BY BELIEF:** And from the categories of apostasy by belief is that one believes with his heart, even if he does not say so or do so; rather by his heart he believes that Allâh the Glorious and Lofty is poor or He is stingy or that He is an oppressor. Even if one does not say it or act upon it, this is still disbelief based on what one believes inwardly according to the consensus of the scholars.

Or if one believes in his heart that the resurrection and rising of the bodies from the graves and everything that has been relayed [in the religion] concerning this is not real. Or he believes that paradise or hellfire is not real or that there is no life after death.

If one believes any of this in his heart but he does not verbalize this belief then this is disbelief and apostasy in Islâm we seek refuge in Allâh. His good deeds will be rendered invalid and the hellfire will be his destination based on his beliefs.

Likewise, if one believes in his heart even if he does not verbalize it that Muhammad ﷺ, was not truthful or that he was not the seal of the prophets and that after him there were other prophets. Or if he believes that “Musaylimah the Liar” was a true prophet, he becomes a disbeliever due to this belief.

Or if one believes in his heart that Nûh [Noah] عليه السلام, or Mûsa [Moses] عليه السلام, or ‘Isâ [Jesus] عليه السلام, or any other prophet peace be upon them all are liars or one of them is a liar then this is apostasy in Islâm.

Or if one believes that there is no harm in calling on others along with Allâh such as the prophets or other people, or the sun, or the stars, or anything else.

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If one believes that within his heart then he becomes an apostate in Islâm because Allâh the Most High says:

﴿ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ

هُوَ الْبَاطِلُ﴾

“That is because Allâh - He is the Truth [the only True God of all that exists, Who has no partners or rivals with Him], and what they [the polytheists] invoke besides Him, it is Bâtil [falsehood].”<sup>18</sup>

And the Glorified says:

﴿وَاللَّهُمَّ إِلَهُ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ﴾

“And your Ilâh [God] is One Ilâh [God - Allâh], Lâ ilâha illa Huwa [there is none who has the right to be worshipped but He], the Most Gracious, the Most Merciful.”<sup>19</sup>

And He says:

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

“You [Alone] we worship, and You [Alone] we ask for help [for each and everything].”<sup>20</sup>

And He says:

<sup>18</sup> Al-Hajj: 62

<sup>19</sup> Al-Baqarah: 163

<sup>20</sup> Al-Faatihah: 5



﴿ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ﴾

“And your Lord has decreed that you worship none but Him.”<sup>21</sup>

And He says:

﴿ فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ ﴾

“So, call you [O Muhammad [peace be upon him] and the believers] upon [or invoke] Allâh making [your] worship pure for Him [Alone] [by worshipping none but Him and by doing religious deeds sincerely for Allâh's sake only and not to show off and not to set up rivals with Him in worship], however much the disbelievers [in the Oneness of Allâh] may hate [it].”<sup>22</sup>

And He says:

﴿ وَلَقَدْ أَوْحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ لَئِنْ أَشْرَكَتَ لَيَحْبَطَنَّ

عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴾

“And indeed it has been revealed to you [O Muhammad [peace be upon him]] as it was to those [Allâh's Messengers] before you: "If you join others in worship with Allâh, [then] surely [all] your deeds will be in vain, and you will certainly be among the losers.”<sup>23</sup>

<sup>21</sup> Al-Israa'a: 23

<sup>22</sup> Ghaafir: 14

<sup>23</sup> Az-Zumar: 65

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And the verses regarding this meaning are numerous.

So whoever alleges or believes that it is permissible to worship others along with Allâh; whether an angel or prophet or tree or Jinn or any other thing then he is a disbeliever. If he verbalizes and says this with his tongue then he becomes a disbeliever based on the statement and the belief all together. And if he does this and supplicates to other than Allâh while seeking assistance from other than Him then he becomes a disbeliever based on statement, action, and belief combined. We ask Allâh for pardon.

Included along with this, is what is done today by the worshippers of the graves in many locations when they supplicate to the dead and implore them for something or ask them for assistance.

Some of them say for example, "O my master, assist me, assist me! O my master, I implore your assistance, your assistance, by being near you I ask you to heal my illness and return what I have lost and to rectify my heart."

They address the dead whom they call *Auliya'* [i.e., Allâh's beloved]. They ask of them forgetting Allâh and associating partners with Him and Allâh is above that. This is disbelief by statement, belief, and by action.

Some of them call out from a distant place and from even further locations, "O Messenger of Allâh help me" and other similar statements. Some of them say to the grave: "O Messenger of Allâh heal me of my illness, Messenger of Allâh by your assistance, your assistance I implore you. Assist us upon our enemies you know what we do not know. Assist us upon our enemies."

The Messenger of Allâh ﷺ, does not know the matters of the unseen. No one knows the unseen matters, except for Allâh the Glorified. This [act] is from the act of associating partners with Allâh in both **statement** and **deeds**. When one believes that this is permissible and that there is no harm with it then this act becomes an act of associating partners with Allâh by **statement**, by **action**, and by **belief**. We ask Allâh for assistance.

This is the situation in many countries and lands. This was the situation in this country [i.e., Saudi Arabia] before. It was the situation in Ar-Riyadh and Ad-Dar'eeyah before the call of Ash-Shaikh Muhammad bin 'Abdil-Wahhab [May Allâh showers His mercy on him]. They had idols in Ar-Riyadh and in Ad-Dar'eeyah, trees that were worshipped besides Allâh.

People would say that they were from the **Auliya'** [i.e., Allâh's beloved] that they worshipped along with Allâh and graves were worshipped, along with Him. And the grave of Zayd bin Al-Khattaab ؓ, was present in Al-Jubaylah where he was killed, during the War of the Apostasy in the days of Al-Musaylimah. His grave was worshipped besides Allâh; until it was destroyed and forgotten to this day and all praise is for Allâh. The reasons were due to the call of Ash-Shaikh Muhammad —May Allâh sanctifies his soul and rewards him on behalf of us and on behalf of the Muslims with the best of rewards. There in **An-Najd** and in the **Hijaaz** [i.e., the areas of Makkah and al-Madeenah] was the major act of associating partners with Allâh and other false beliefs along with the call to other than Allâh.

Countless things, which cannot be accounted for or calculated; so when Ash-Shaikh Muhammad bin 'Abdil-Wahhab [May Allâh showers His mercy on him] came in the



second part of the 12<sup>th</sup> Century, which is a little more than two hundred years ago, he called to Allâh and guided the people. Then many of the scholars of ignorance and the people of desires began to fight against him.

However, Allâh assisted him with the scholars of truth so he invited to Allâh and guided the people to **Tawheed** [i.e., pure Islâmic monotheism]. He explained to them those worshipping Jinn, stones, **Auliya'** [i.e., Allâh's beloved], the righteous, and others was associating partners with Allâh, an act of the people of **Al-Jaahiliyyah** [i.e., the Pre-Islâmic period]. And that they were acts done by Abu Jahl and his likes from amongst the disbelievers of the Quraish when they worshipped **Al-Laat**, **Al-'Uzzaa**, **Manaah**, and worshipping the graves, all of this was from their acts.

So he [May Allâh showers His mercy on him], explained this to the people and Allâh guided by His hands whoever was guided. Then the call went forwards throughout all of the area of An-Najd and **Tawheed** [i.e., pure Islâmic monotheism] and faith was spread. The people left off associating partners with Allâh and in worshipping graves and the **Auliya'** [i.e., Allâh's beloved] after they had been worshipping them, except for the one whom Allâh had no mercy upon.

Some of them even used to worship the mentally insane people devoid of intellect. They would call them **Auliya'** [i.e., Allâh's beloved]. This was from the greatest types of ignorance, which they had fallen into.

**IV. THE APOSTASY BY DOUBT:** We covered the apostasy done by statement, the apostasy done by action, and the apostasy done by belief. As for apostasy by **doubt**; then an example, is like one who says, "I do not know if Allâh is real or



not...I have doubts." This person is a disbeliever, disbelieving by way of doubt. Or one who says, "I don't know if the resurrection is real or not." Or one who says, "I don't know if paradise and hellfire is real or not...I don't know, or I have doubts." These examples require one to repent. If one does not repent then he is to be killed, as a disbeliever due to his doubts which are known from the religion as necessary beliefs both by text and by consensus.

As for the one, who doubts anything in his religion, saying: "I don't know if Allâh is real, nor is the Messenger real? Is he truthful or a liar?" Or he says: "I don't know if he is the last of the prophets." Or he says: "I don't know if Musaylimah is a liar or not." Or he says: "I don't know if As-Aswad An-'Ansee [i.e., the one who claimed prophet hood in Yemen], if he is a liar or not." All of these doubts are considered apostasy in Islâm that require one to seek repentance and to explain the truth to him if he repents; if not then he is to be killed.

Another example is if one says: "I doubt if whether prayer is obligatory or not, or if the alms-tax is obligatory or not, or if fasting in Ramadhaan is obligatory or not? I doubt if the pilgrimage for one who is able to perform is obligatory once in one's life time or not?"

All of these doubts are considered Kufr Akbar [i.e., the great form of disbelief in Allâh that takes one out of the fold of Islâm]. The one who falls into them must seek repentance; if he believes then he is left alone, but if not then he is to be killed. This is based on the statement of the Prophet ﷺ :

مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ

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*“Whoever changes his religion then kill him.”<sup>24</sup>*

It is a must to believe in all of these issues, and I mean here the prayer, the alms-tax, fasting, and pilgrimage. All of these are true and obligatory upon every Muslim based on its legislated conditions.

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<sup>24</sup> Related by Al-Bukhāri [3017] from the narration of Ibn ‘Abbaas ؓ.

## The Second Category

### Is those Nullifiers that are below the level of Disbelief

This was presented in the first type of acts that threaten one's belief. It is the category that nullifies one's Islâm and renders it invalid. The person who falls into this is an apostate who needs to seek repentance. If he does not seek repentance then he is to be killed.

**THE SECOND CATEGORY:** Is those acts that threaten one's belief that are **below** the level of disbelief. These acts weaken faith and invalidate it. It exposes the person who falls into these acts to the hellfire and the Anger of Allâh, but it does not make that person a disbeliever.

Examples from these acts, is the act of **adultery**. When one believes that it is prohibited and not allowable to engage in, he knows it is prohibited and not allowable; rather he commits adultery while knowing he is being disobedient, this person is **not** a disbeliever; rather he is being disobedient. However, his faith contains **deficiency** and this act of disobedience **affects** his belief, but below the level of disbelief. Now if he believes that adultery is permissible, then he becomes a disbeliever. So if he says stealing is permissible or similar acts like it, then he is a disbeliever, since he allowed what Allâh has prohibited. Likewise, backbiting, gossiping, disobedience to the parents, engaging in usury, and other acts like it, then all of these threaten one's belief and weaken one's religion and faith. And innovations are more severe than the acts of disobedience. Innovations in the religion weaken one's faith.

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It is not considered apostasy; so long as there are no traces of **Shirk** [i.e., associating partners with Allâh].

Examples of these innovations is the innovation of erecting buildings over the graves such as building a mosque over the grave or building a dome over it. This innovation threatens one's religion and weakens one's faith. However, if one builds [over a grave] and does not believe in the permissibility of disbelieving in Allâh and does not connect that supplication to the dead, seeking assistance from them and swearing to them; rather he believes that this act is merely showing them respect and honoring them, then this act is not considered one of disbelief. On the contrary it is an innovation that threatens one's religion and weakens one's belief and invalidates it. It is a path to **Shirk** [i.e., associating partners with Allâh].

Other examples of these innovations, is the innovation in which the birthday of the Prophet's birth is celebrated. It was celebrated by some of the people in the 12<sup>th</sup> of Rabee'-ul-Awwal on the birth date of the Prophet ﷺ. This act is an innovation. The Prophet ﷺ, did not do it or any of his companions or any of the rightly-guided Muslim rulers [Abu Bakr, 'Umar, 'Uthmaan, and 'Alee ؓ].

It was not done by the people of the 2<sup>nd</sup> or 3<sup>rd</sup> Centuries after the **Hijrah**. It is a newly invented innovation like the celebrations of the birth of Al-Badawee, 'Abdul-Qaadir Al-Jeelanee, and others. Celebrating birthdays is an innovation from the many innovations and an evil act from the evil acts that threaten one's belief. That is because Allâh did not send down any authority for it to be done.



And the Prophet ﷺ, said:

شَرُّ الْأُمُورِ مُحَدَّثَاتُهَا وَ كُلُّ بَدْعَةٍ ضَلَالَةٌ

*“And the evilest of the affairs are the newly invented matters. Every innovation is a misguidance.”*<sup>25</sup>

And he ﷺ, said:

مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ فِيهِ فَهُوَ رَدٌّ

*“Anyone who introduces something new into this affair [Islâm] of ours that is not from it then it will be rejected.”*<sup>26</sup>

And he ﷺ, said:

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ

*“Whoever does an act that is not of this affair of ours [Islâm]; then it will be rejected.”*<sup>27</sup>

And he ﷺ, said:

إِيَّاكُمْ وَ مُحَدَّثَاتِ الْأُمُورِ فَإِنَّ كُلَّ مُحَدَّثَةٍ بَدْعَةٍ وَ كُلُّ بَدْعَةٍ ضَلَالَةٌ

*“Beware of the newly invented matters for indeed every newly invented matter is an innovation and every innovation is a misguidance.”*<sup>28</sup>

<sup>25</sup> Related by Muslim [867] from the narration of Jâbir ؓ.

<sup>26</sup> Related by Al-Bukhârî [2697], and Muslim [1718] with its own wording from the narration of ‘Aaishah Bint Abi Bakr ؓ.

<sup>27</sup> Related by Muslim [1718] from the narration of ‘Aaishah Bint Abi Bakr ؓ.

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Therefore, innovations are from those acts that threaten one's religion which are below the level of disbelief as long as there is no **Kufr** [i.e., disbelief] within it.

Know if in celebrating his birthday there is supplication to the Messenger ﷺ, imploring him, and seeking assistance from him then this become **Shirk** [i.e., associating partners] with Allâh such as their supplications, "O Messenger of Allâh! Assist us!" or "Assistance, Assistance! O Messenger of Allâh! Save us! Save us!" Or if they believe that the Messenger ﷺ, knows the unseen or other matters like the belief of the Shee'ah concerning 'Alee, al-Hasan, an Al-Husain knowing the unseen then all of this is **Shirk** [i.e., associating partners with Allâh] and apostasy in the religion; whether during the celebration of the birthday or in any other time.

An example of this is the statement of some of the Shee'ah that their twelve Imams know the unseen. This is a statement of disbelief and misguidance in addition, to apostasy in the religion based on His statement the Most High:

﴿ قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا

يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴾

"Say: "None in the heavens and the earth knows the *Ghaib* [Unseen] except Allâh, nor can they perceive when they shall be resurrected." <sup>29</sup>

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<sup>28</sup> Related by Abu Daawud [4607], At-Tirmidhee [2676], and Ibn Maajah [42] from the narration of Al-'Irbaadh bin رضي الله عنه. It was authenticated by Al-Albaanee [rahimahullah] in Saheeh Al-Jaami' [2549].

<sup>29</sup> An-Naml: 65

As for the celebrations done solely to read the prophetic biography and to mention those things that occurred at the time of his birth, his battles, and the like that are done then this is an innovation in the religion that causes deficiency, but it does not invalid it.

And from the innovations that occur is the ignorant believing that one cannot travel in the month of Safar. They hold that there is a creature named “Safar” who harms the stomach which they are superstitious of. This is complete ignorance and deviance.

The Prophet ﷺ, said:

لَا عَدْوَى وَلَا طِيرَةَ

“*There is no Adwaa [contagion] and no Tiyyarah [evil omen].*”<sup>30</sup>

That is because the belief in contagion [of diseases], evil omens, horoscopes, or ghosts, all of these issues are from the times of Al-Jaahiliyyah [i.e., the Pre-Islamic period], which threatens one’s religion.

So whoever claims that there is contagion, then this is false; rather Allâh made mixing with some of the ill the reason for diseases to be present amongst the healthy person. This is not actual contagion within itself. When some of the Arabs heard the statement of the Prophet ﷺ:

لَا عَدْوَى

“*There is no Adwaa [contagion]...*”

<sup>30</sup> Related by Al-Bukhâri [5776] from the narration of Anas ؓ.

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They said: "O Messenger of Allâh, when the camels are buried within the sand dunes; like the lizard they become afflicted with scabies." He ﷺ, said:

فَمَنْ أَعْدَى الْأَوَّلَ

*"Who is the one who sent the scabies in the first place?"<sup>31</sup>*

Therefore, the issue is in the Hands of Allâh the Glorified, the Most High. When He wills for one to be afflicted with scabies then they will be afflicted by this, but if He does not will it then they will not be afflicted.

And he ﷺ, said:

لَا يُورِدَنَّ مُمْرَضٌ عَلَى مُصَحٍّ

*"The Sick does not infect the healthy."<sup>32</sup>*

This means that the infected camels do not pass on the scabies to the healthy ones. Rather, sickness is one extent and being healthy is another. That is from the issue of protecting one's self from evil and distancing one's self from its causes otherwise the issues are all in the Hands of Allâh. Nothing is infected by itself; rather it is in the Hands of Allâh:

﴿قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا﴾

*"Say: "Nothing shall ever happen to us except what Allâh has ordained for us."<sup>33</sup>*

<sup>31</sup> Related by Al-Bukhâri [5717], and Muslim [2220] from the narration of Abu Hurayrah ؓ.

<sup>32</sup> Related by Al-Bukhâri [5771], and Muslim [2220] from the narration of Abu Hurayrah ؓ.



So mixing with others is one of the causes for the presence of diseases, it is not befitting to attribute it to mixing itself. The one with scabies does not mix with the one who is healthy. This is what the Messenger ﷺ, commanded us, due to protection and being aware of the causes of evil. However, that does not mean that if the healthy person mixes with the one afflicted with scabies that he will be infected. No! He could be infected and he could not be infected.

The issue is in the Hands of Allâh the Glorified, the Most High. Based on this he ﷺ, said:

فَمَنْ أَعْدَى الْأَوَّلِ

*“Who is the one who sent the scabies in the first place?”<sup>34</sup>*

And from this same issue is his ﷺ, statement:

فَرِّ مِنَ الْمَجْذُومِ فَارَاكَ مِنَ الْأَسَدِ

*“Flee from the leper like you would flee from a lion.”<sup>35</sup>*

The meaning of all of this is that the superstitions of the people of Al-Jaahiliyyah [i.e., the Pre-Islâmic period], regarding contagion and omens or vermin; which they hold is the spirit of the dead in the form of a bird that circles around the grave-this is all falsehood. There is no basis for it. The soul of the dead person is subject to either paradise or the hellfire.

<sup>33</sup> At-Tawbah: 51

<sup>34</sup> Related by Al-Bukhâri [5717], and Muslim [2220] from the narration of Abu Hurayrah ؓ.

<sup>35</sup> Related by Al-Bukhâri in *Kitaab-ut-Tibb* and Ahmad [9429] from the narration of Abu Hurayrah ؓ, and it was authenticated by Al-Albaanee [rahimahullah] in *Saheeh-ul-Jaami* [7530].

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Evil omens and pessimism in that which is seen and heard is from the acts of **Al-Jaahiliyyah** [i.e., the Pre-Islâmic period]. They used to believe that if they saw anything that was not normal; such as a crow or a black donkey or a severed tail or anything similar, they were superstitious of it. This was based on their ignorance and their misguidance.

Allâh the Glorious and Lofty says refuting them:

﴿ إِنَّمَا طَائِرُهُمْ عِنْدَ اللَّهِ ﴾

“Verily, their evil omens are with Allâh.”<sup>36</sup>

Both harm and benefit are in the Hands of Allâh, giving and preventing are in the Hands of Allâh. There is no basis for bad omens. It was something that came about from their minds not actual truth, something false. Based on this he ﷺ, said:

لَا طَيْرَۃَ

“There is no evil omen.”<sup>37</sup>

Therefore, when one sees something that he believes is bad he should not go back without fulfilling his need. If he goes out to travel and comes across a donkey that is not suitable or a man not suitable [to accompany him] or anything like that then he should not go back. He should fulfill his need and place his trust in Allâh. If he goes back instead then this is considered belief in evil omens and belief in evil omens threaten ones faith

<sup>36</sup> Al-A'raaf: 131

<sup>37</sup> Related by Al-Bukhâri [5776], and Muslim [2224] from the narration of Anas

but it is below the level of **Ash-Shirk Al-Akbar** [i.e., the great form of associating partners with Allâh that takes one out of the fold of Islâm] and considered only **Ash-Shirk Al-Asghar** [i.e., the lesser form of associating partners with Allâh that does not take one out of the fold of Islâm].

So all innovations are acts that threaten ones belief, but they are below the level of disbelief, unless the person disbelieves [based on the previous points outlined].

These innovations like the innovation of birthdays, building on top of graves and making them mosques, and what is known as **Salât-ul-Raghaaib**<sup>38</sup>, all of these are innovations.

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<sup>38</sup> T.N: The Sufis hold this prayer to be from the most important acts of worship. It was related by Al-Ghazaa'lee [*rahimahullah*], in his book *Al-Ihya'a* that the Messenger of Allâh ﷺ, said: [There is not a person who fasts the first five days of Rajab then prays between evening and the first part of night twelve units of prayer making *Tasleem* [to say *As-Salaamu Alaykum wa Rahmatullahi*] to the left and to the right after the prayer is completed], between each unit reciting *Al-Faatihah* in each unit and then *Soorat-ul-Qadr* three times and *Soorat-ul-Iklhlaas* twelve times. Then when he finishes his prayer he prays upon me seventy times and says, **"O Allâh pray upon Muhammad the Illiterate and upon his family"** and thereafter he prostrates saying, **"Free from defect, the Holy Lord of the Angels and Gabriel"** seventy times. Then he raises his head and says, **"Lord forgive me, have mercy upon me, allow to pass what you know, indeed You are the Mightiest, the Noblest"** seventy times. Then he prostrates one last time and says what he said in the first prostration. After that he asks for whatever he needs while in prostration then he is done. No one prays this prayer, except that Allâh will forgive him of all of his sins even if they were like the foam of the sea, the number of sand dunes that fill the desert, the weight of the mountains, or the amount of leaves on the trees. And he will be granted intercession on the Day of Judgment for seven hundred members of his family who have been entitled to the hellfire."

Al-Haafith Al-'Iraaqee [*rahimahullah*], said in his verification of *Al-Ihya'a*, "**Salât-ur-Raghaaib** is fabricated." And Al-Haafith Ibn Hajar [*rahimahullah*], said "It is not relayed in the benefit of the month of Rajab or in the times of fasting. There is nothing specific mentioned about its time of fasting. There is no authentic narration specifically mentioned about *Qiyaamu-ul-Layl* [the night prayer the Prophet ﷺ, prayed after the last prayer] used with evidence." And Al-Imaam An-Nawawee [*rahimahullah*], said "**Salât-ur-Raghaaib** is twelve units of prayer prayed between *al-Maghrib* and *Al-'Ishaa* on



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Likewise, celebrating the night of *Al-Israa' wal-Mi'raaj* [i.e., the ascent and descent of the Prophet ﷺ, from heaven]; which they have made to occur on the 27<sup>th</sup> of Rajab, this is an innovation that has no basis. Some people also celebrate at midnight of the Muslim month of *Sha'baan*, doing deeds that they think will get them closer to Allâh. Sometimes, they pray all night and fast all day alleging that this is a means to get closer to Allâh. There is no basis for this and the narrations concerning it are not authentic; rather it is from the many innovations [that are done]. In general, every new act of worship that the people do that was not ordered by the Prophet ﷺ, he didn't do it, or he didn't affirm its being done then it is an innovation. That is because the Messenger ﷺ, said:

مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ فِيهِ فَهُوَ رَدٌّ

*“Anyone who introduces something new into this affair [Islâm] of ours that is not from it then it will be rejected.”<sup>39</sup>*

And he ﷺ, said:

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ

*“Whoever does an act that is not of this affair of ours [Islâm], then it will be rejected.”<sup>40</sup>*

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the night of the first hours of Friday in the month of Rajab. And *Salaah Nisf Ash-Sha'baan* is one hundred units of prayer. Both of these are outright innovations and both are filthy acts...and *Ash-Shaikh, Al-Imaam 'Abdur-Rahmaan Ismâ'il Al-Maqdisee* wrote a precious book explaining their falseness.” *Al-Majmoo'* [61-4]. The word *Raghaaib* is plural of *Ragheebah* which means an object of desire; therefore the name of this prayer is “the Prayer of Desires”.

<sup>39</sup> Related by Al-Bukhâri [2697], and Muslim [1718] with its own wording from the narration of 'Aaishah Bint Abi Bakr رضي الله عنها.



And he ﷺ, would say in the Friday sermon:

شَرُّ الْأُمُورِ مُحَدَّثَاتُهَا وَكُلُّ بَدْعٍ ضَلَالَةٌ

*“Beware of the newly invented matters for indeed every newly invented matter is an innovation and every innovation is a misguidance.”<sup>41</sup>*

He would warn the people from innovations and invite them to adhere to the Sunnah.

<sup>40</sup> Related by Muslim [1718] from the narration of ‘Aaishah Bint Abi Bakr ؓ.

<sup>41</sup> Related by Abu Daawud [4607], At-Tirmidhee [2676], and Ibn Maajah [42] from the narration of Al-‘Irbaadh bin Saariyyah. It was authenticated by Al-Albaanee [rahimahullah], in Saheeh Al-Jaami’ [2549].

## The Obligation to Adhere To Islâm and to Remain Steadfast Upon It

So it is obligatory upon the people of Islâm to adhere to the religion and to establish it. In this they will be sufficed and will have perfected themselves. They are not in need of innovations as Allâh the Most High says:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ

الْإِسْلَامَ دِينًا﴾

“This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islâm as your religion.”<sup>42</sup>

Allâh has completed the religion and perfected it; we praise and thank Him; so the people are not in need of innovations that they bring. The Prophet ﷺ, said:

عَلَيْكُمْ بِسُنَّتِي وَ سُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ مِنْ بَعْدِي تَمَسَّكُوا بِهَا وَ  
عَظُّوا عَلَيْهَا بِالنَّوَاجِذِ

“Hold fast to my Sunnah and the Sunnah of the rightly-guided Muslim rulers [e.g., Abu Bakr, ‘Umar,

*‘Uthmaan, and ‘Alee] after me. Hold to it tenaciously and bite on to it with your molar teeth.’<sup>43</sup>*

The people are not in need of the innovations of Zayd or ‘Amr; rather they must hold to what Allâh has legislated and they must traverse the Methodology of Allâh. They must also stop at the limits that He has laid down and abandon what the people invent [in the religion] as Allâh the Glorified and Most High says regarding innovations and its adherents:

﴿أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ﴾



“Or have they partners with Allâh [false gods] who have instituted for them a religion which Allâh has not ordained?”<sup>44</sup>

May Allâh grant success to all upon that which is good. And may He rectify the conditions of the Muslims and grant them success in understanding His religion. And may He distance them from the causes of deviance, misguidance, and straying from the truth. And may He send peace and blessings upon our Prophet Muhammad and upon his family and companions.

<sup>43</sup> Related by Abu Daawud [4607], At-Tirmidhee [2676], and Ibn Maajah [42] from the narration of Al-‘Irbaadh bin Saariyyah ؓ. It was authenticated by Al-Albaanee [rahimahullah], in Saheeh al-Jaami’ [2549].

<sup>44</sup> Ash-Shooraa: 21



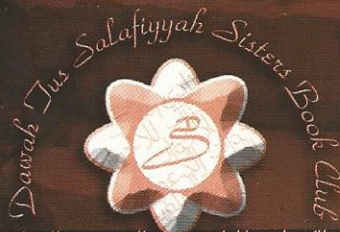
# القوادح في العقيدة وسائل السلامة منها

THE ACTS  
THAT Threaten  
One's Belief  
And  
THE SUCCESSFUL  
Steps To Take From  
Falling Into Them.

The nullifiers of one's belief; that result in apostasy are called the "Nawaaqidh". The Naaqidh [the singular of Nawaaqidh] can be; by statement, by action, by belief, or by doubt. A person can disbelieve; by a statement that he makes, by an action that he does, by a belief that he holds to, or by a doubt that he is having. All four of these four issues contain the nullifier; which can threaten one's belief and corrupt it.

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